



Second Sunday of Lent March 16, 2014

Introductory Rites

Greeting

P: In the name of the Father, and of the Son, and of the Holy Spirit.

C: *Amen*

P: The Lord be with you.

C: *And with your spirit.*

Sunday Liturgy Guide for the Church of the Poor in the Spirit of the New Evangelization

The Church of the Poor, through the Basic Ecclesial Communities, by living the poverty of Jesus, is a glorious blessing of transformation to humanity by her love that offers itself in sacrifice for the beloved, especially the poor.

As we seek to understand the level of growth of our Basic Ecclesial Communities, we need to discover and rediscover more deeply the faith and its inspirations that we share together. In looking back at the history of the handing over the faith to our forebears, this is what PCP-II also says: (11) “And when at the turn of this century, we rebelled against the sword, we did not throw off the cross. We clung to the faith in large numbers. We kept the traditions of our forebears in the faith. We have kept them even to this day: Our fiestas and festivals, our rites of Christmas and Holy Week, and our devotion to the Sto. Nino, the Virgin, the Saints, our dead – all witness to the strength of those traditions. External rites and celebrations – possibly too external – they speak nonetheless powerfully of an internal faith.”

In this season of Lent, we might add to this historical summary of PCP-II, 10-11 (12) the Holy Father’s, Pope Francis, Lenten message 2014 when he quotes St. Paul, thus: “For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that by his poverty you might become rich” (2 Cor 8:9). The Apostle was writing to the Christians of Corinth to encourage them to be generous in helping the faithful in Jerusalem who were in need. What do these words of Saint Paul

mean for us Christians today? ...

First of all, it shows us how God works. He does not reveal himself cloaked in worldly power and wealth but rather in weakness and poverty.. But the reason for all this is his love, a love which is grace, generosity, a desire to draw near, a love which does not hesitate to offer itself in sacrifice for the beloved. Charity, love, is sharing with the one we love in all things...By making himself poor, Jesus did not seek poverty for its own sake but, as Saint Paul says “that by his poverty you might become rich”... It is striking that the Apostle states that we were set free, not by Christ’s riches but by his poverty...So what is this poverty by which Christ frees us and enriches us? It is his way of loving us, his way of being our neighbour, just as the Good Samaritan was neighbour to the man left half dead by the side of the road (cf. Lk 10:25ff). What gives us true freedom, true salvation and true happiness is the compassion, tenderness and solidarity of his love... We might think that this “way” of poverty was Jesus’ way, whereas we who come after him can save the world with the right kind of human resources. This is not the case. In every time and place God continues to save mankind and the world through the poverty of Christ, who makes himself poor in the sacraments, in his word and in his Church, which is a people of the poor. God’s wealth passes not through our wealth, but invariably and exclusively through our personal and communal poverty, enlivened by the Spirit of Christ.” ■

Introduction and Welcome

Dear Friends: On this Second Sunday of Lent, we deepen our preparation for Easter, by asking God to help us learn to embrace voluntary poverty and self-deprivation so that we can be more free and open to love others, especially those most in need. That way we become willing instruments for the multiplication of God's compassionate love and effective generosity towards personal conversion and social transformation.

Penitential Act

P: Brethren (brothers and sisters), let us ask God now to forgive us our sins, for our God is a God of Love and Compassion.

You were sent to heal the contrite of heart, Lord, have mercy.

A: Lord, have mercy.

P: You came to call sinner, Christ, have mercy.

A: Christ, have mercy.

P: You are seated at the right hand of the Father to intercede for us, Lord, have mercy.

A: Lord, have mercy.

P: May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.

A: Amen.

Collect

P: Let us pray: O God, who have commanded us to listen to your beloved Son, be pleased, we pray, to nourish us inwardly by your word, that, with spiritual sight made pure, we may rejoice to behold your glory. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, forever and ever.

C: Amen.

LITURGY OF THE WORD

First Reading: Gen 12:1-4a

L: A reading from the book of Genesis

The LORD said to Abram: "Go forth from the land of your kinsfolk and from your father's house to a land that I will show you. "I will make of you a great nation, and I will bless you; I will make your name great, so that you will be a blessing. I will bless those who bless you and curse those who curse you. All the communities of the earth shall find blessing in you." Abram went as the LORD directed him.

The word of the Lord.

C: Thanks be to God.

Commentary on Gen 12:1-4a:

From the socio-historic perspective, Abram may be considered as the first historic human being recorded in the biblical narrative. Gen 1-12 are mythical stories woven together to create a primordial past, from which the origin of everything may be traced. In the figure of Abram, God's intervention into human history first erupted. But again, from a socio-historic perspective, Abram may have been one of those revolutionary clan leaders who wanted out from a region beset by wars of territorial claims and aggression. He lived in a nomadic time; and his journey was in search of a new home where he could establish, in a definitive land, justice and peace for his possessions and his generations. From the theological perspective, Abram's dream with its consequent action, was interpreted as God's call. In contrast to the way of life of that period, Abram's success in securing a definite territory and in assuring the safety of his

generations, where he ruled with justice that resulted in a peaceful coexistence with his neighbors, no matter how imperfect, fragile and temporal, was considered a blessing. What started as a personal enterprise has now become God's call to humanity: the vocation of humanity is truly to multiply God's blessings of justice and peace!

Responsorial Psalm: Ps 33:4-5, 18-19, 20, 22

R: Lord, let your mercy be on us, as we place our trust in you.

L: Upright is the word of the LORD, and all his works are trustworthy. He loves justice and right; of the kindness of the LORD the earth is full.

R: Lord, let your mercy be on us, as we place our trust in you.

L: See, the eyes of the LORD are upon those who fear him, upon those who hope for his kindness, To deliver them from death and preserve them in spite of famine.

R: Lord, let your mercy be on us, as we place our trust in you.

L: Our soul waits for the LORD, who is our help and our shield. May your kindness, O LORD, be upon us who have put our hope in you.

R: Lord, let your mercy be on us, as we place our trust in you.

Commentary on Ps 33:

This is a hymn of trust and confidence in God, articulated by one who experiences the mercy of God through the creative power of his word in nature: heaven, earth and seas. God's presence fills all of creation and history with his kindness. His project for humanity is its inheritance. Apart from his project, humanity can achieve nothing. God makes everything possible.

Second Reading: 2 Tim 1:8b-10

L: A reading from the second letter of St. Paul to Timothy.

Beloved: Bear your share of hardship for the gospel with the strength that comes from God. He saved us and called us to a holy life, not according to our works but according to his own design and the grace bestowed on us in Christ Jesus before time began, but now made manifest through the appearance of our savior Christ Jesus, who destroyed death and brought life and immortality to light through the gospel.

The Word of the Lord.

C: Thanks be to God.

Commentary on 2 Tim 1:8b-10:

Perhaps written for the 3rd generation Christian community, the writer now – maybe a follower of Paul – exhorts the new post-apostolic leadership to keep the apostolic authority and the deposit of the faith intact. Paul was in prison, perhaps thinking of his end, but exhorting those who were ordained to leadership to share in the suffering of Jesus for the sake of the Gospel. It is God who saves, who has called them to holiness and leadership, already planned from eternity, but made real by Christ Jesus. Christ is the strength of God who conquered death. Only through his gospel can we understand what life and immortality truly is.

Gospel: Mt 17:1-9

P: The Lord be with you.

C: And with your spirit.

P: A reading from the holy Gospel according to Matthew.

C: Glory to you, Lord.

P: Jesus took Peter, James, and John his brother, and led them up a high mountain by themselves. And he was transfigured before them; his face shone like the sun and his clothes became white as light. And behold, Moses and Elijah appeared to them, conversing with him. Then Peter said to Jesus in reply, “Lord, it is good that we are here. If you wish, I will make three tents here, one for you, one for Moses, and one for Elijah.”

While he was still speaking, behold, a bright cloud cast a shadow over them, then from the cloud came a voice that said, “This is my beloved Son, with whom I am well pleased; listen to him.” When the disciples heard this, they fell prostrate and were very much afraid. But Jesus came and touched them, saying, “Rise, and do not be afraid.” And when the disciples raised their eyes, they saw no one else but Jesus alone.

As they were coming down from the mountain, Jesus charged them, “Do not tell the vision to anyone until the Son of Man has been raised from the dead.”

The Gospel of the Lord.

C: Praise to you, Lord Jesus Christ.

Commentary on Matt 17:1-9:

This is the transfiguration of Jesus according to Matthew. When the disciples are disheartened upon knowing of the coming passion of Jesus and its consequences upon those who seek to follow him, the event of the transfiguration is supposed to brighten them up, inspire them anew because it anticipates the victory and glory of the cross of Jesus.

In this Matthean version, Jesus is presented as the true Messiah whom Israel is waiting for. He is the Son of God, a title central to Matthew's

gospel. Jesus is the only Teacher, and there is no other. When the disciples fall to the ground, they are doing an act of worship; while fear and trembling grip them, they are consoled and strengthened by the words of Jesus: Rise and do not be afraid! The heavens proclaims the messiahship of Jesus not as one with power and glory, but as one after the Suffering Servant totally dedicated to the will of the Father. Here, suffering and glory are the inseparable dimensions of Jesus' redemptive action (Alonso-Schoekel).

The Church of the Poor, through the Basic Ecclesial Communities, by living the poverty of Jesus, is a glorious blessing of transformation to humanity by her love that offers itself in sacrifice for the beloved, especially the poor.

Join Fr. Ben Alforque, MSC of the Missionaries of the Sacred Heart in **GOSPEL BREAK**, a short yet entertaining and insightful discussion of this Sunday's Gospel on YouTube.

Visit gospelbreak.wordpress.com. Or scan this QR code with your Smartphone or tablet.



Homily: The Church of the Poor, through the Basic Ecclesial Communities, by living the poverty of Jesus, is a glorious blessing of transformation to humanity by her love that offers itself in sacrifice for the beloved, especially the poor.

Summary of the Sunday Reading Message	Concrete description of the poor people and their situation	Reflection/ Points for reflection/ Call/ Challenge
<p>The Church of the Poor, through the Basic Ecclesial Communities, by living the poverty of Jesus, is a glorious blessing of transformation to humanity by her love that offers itself in sacrifice for the beloved, especially the poor.</p>	<p>In your BEC, describe the kind of poverty that is present that is an expression of love, and therefore a victorious blessing in suffering. Describe also the kind of poverty that is there that is a product of sin, and therefore a curse that needs redemption through repentance, reconciliation and justice.</p>	<p>How is the life of Jesus as the Suffering Servant of God present in your BEC? Who are the people in your BEC who suffer because they love and serve the poor even at the cost of their lives and comfort? Who and what cause them to suffer?</p>

Profession of Faith

A: I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.
 I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God,

Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary. For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets. I believe in one, holy, catholic and apostolic Church. I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.

Prayers of the Faithful:

P: Dear sisters and brothers, let us pray to our Father in heaven for the grace of transformation for humanity and for all of creation. Let our response be: Lord, help us be transformed by your love.

R: Lord, help us be transformed by your love.

L: Let us pray for the Church: that being a Church of the Poor spread all over the world, she may continue to proclaim that genuine liberation and development are gained through the poverty of Christ alone. Let us pray to the Lord.

R: Lord, help us be transformed by your love.

L: For our Holy Father, Pope Francis I, for the bishops, priests, deacons, for those in consecrated life and for all those who are entrusted with the

care and administration of the church as People of God: that they may continue to find new and creative ways to give witness to the liberating poverty of Jesus as an expression of love that suffers for the beloved, especially the poor. Let us pray to the Lord.

R: Lord, help us be transformed by your love.

L: For world leaders and all those entrusted with governance and administration of the goods of the earth: that they may pursue reforms and changes in their societies that eradicate poverty and free the rich from the vice of selfishness, indifference and injustice. Let us pray to the Lord.

R: Lord, help us be transformed by your love.

L: For all of us: that we will prepare well for the Holy Week and Easter through a deeper appreciation of gospel poverty as the freedom from possessions in order to be rich and free to love persons, especially the poor and victims of greed and selfishness. Let us pray to the Lord.

R: Lord, help us be transformed by your love.

L: For our beloved dead: that in the forgiveness of their sins, they may find eternal rest in the heart of our Lord and Savior Jesus Christ. Let us pray to the Lord.

R: Lord, help us be transformed by your love.

L: For our special intentions, in the silence of our hearts. (*pause*)... Let us pray to the Lord.

R: Lord, help us be transformed by your love.

P: Lord, we ask You, listen to our prayers. Transform us so we can love your poor freely and unselfishly through prayer, fasting, abstinence

and penance. We ask this through Christ our Lord.

R: Amen.

LITURGY OF THE EUCHARIST

Preparation of the Altar and the Gifts

P: Blessed are you, Lord God of all creation,

C: Blessed be God forever.

P: Pray, brethren (brothers and sisters), that my sacrifice and yours may be acceptable to God, the almighty Father.

C: May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church.

Prayer over the Offerings

P: May this sacrifice, O Lord, we pray, cleanse us of our faults and sanctify your faithful in body and mind for the celebration of the paschal festivities.

Through Christ our Lord.

C: Amen.

Prayer of the Eucharist

P: The Lord be with you.

C: And with your spirit.

P: Lift up your hearts.

C: We lift them up to the Lord.

P: Let us give thanks to the Lord our God.

C: It is right and just.

P: It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord.

For after he had told the disciples of his coming Death, on the holy mountain he manifested to them his glory, to show, even by the testimony of the law and the prophets, that the Passion leads to the glory of the Resurrection.

And so, with the Powers of heaven, we worship you constantly on earth, and before your majesty without end we

acclaim:

A: Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

Acclamation

P: The mystery of faith.

Save us, Savior of the world, for by your Cross and Resurrection you have set us free.

(Concluding the Eucharistic Prayer, the priest says:)

Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, for ever and ever.

C: Amen.

Communion Rite

The Lord's Prayer

Doxology

C: For yours is the kingdom, and the power, and the glory forever and ever.

Sign of Peace

P: Lord Jesus Christ, who said to your Apostles; Peace ... Who live and reign for ever and ever.

C: Amen.

P: The peace of the Lord be with you always.

C: And with your spirit.

P: Let us offer each other the sign of peace.

Breaking of the Bread

A: Lamb of God, you take away the sins of the world ... grant us peace.

Communion

P: Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.

A: Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.

Prayer after Communion

P: Let us pray. As we receive these glorious mysteries, we make thanksgiving to you, O Lord, for allowing us while still on earth to be partakers even now of the things in heaven. Through Christ our Lord.

C: Amen.

Final Blessing

P: The Lord be with you.

C: And with your spirit.

P: Bow down your heads and pray for God's blessing: Bless your faithful, we pray, O Lord, with a blessing that endures forever, and keep them faithful to the Gospel of your Only Begotten Son, so that they may always desire and at last attain that glory whose beauty he showed in his own Body to the amazement of his Apostles. Through Christ our Lord.

C: Amen.

P: And may the blessings of almighty God, the Father, + and the Son, and the Holy Spirit, come down upon you and remain with you forever.

C: Amen.

Dismissal

P: Go and announce the Gospel of the Lord.

C: Thanks be to God. ■